CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

EXTRACTS FROM THE TRINITARIAN REVIEW.

[*Continued from page* 13.]

1. I shall use the phrase "*doctrine of the Trinity*" as equivalent to the "*doctrine of three distinct persons in one God.*"

2. When I say any thing against the doctrine of the Trinity, it will not be intended as against what the scripture teaches of the Father, the Son, and the Holy Spirit; but against what men have *added* to the oracles of God. I believe that christians, in all ages, have derived benefit from believing in God as a heavenly Father; from believing that "the Father sent the Son, to be the Saviour of the world;" and also from believing that God sent down his own Spirit to confirm the doctrines and mission of Christ, and to carry into effect his great design of saving sinners. Yet I do not believe that any solid benefit has been derived from believing in God as three persons.

3. In John v. 22. 23. our Saviour said—"The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, as they honour the Father." I have omitted the work "*even*" because I see no ground for it in the Greek. From this passage, our trinitarian brethren reason in this manner. We worship the Father as the living God; and to honour the Son as we do the Father, we must also worship the Son as the living God. This is the most plausible of any thing they obtain from the whole testimony of Christ. But I will state the argument in other words. We "bow our knees" to the *Father*, as "the God and Father of our Lord Jesus Christ;" and to honour the Son as we do the Father, we must "bow our knees" to the *Son*, as "the God and Father of our Lord Jesus Christ." By this time, I should suppose any reasonable man would be satisfied, that the argument is fallacious, and must be grounded on a mistaken view of the text. The truth appears to be this—our Saviour was speaking of himself as his Father's *Ambassador*, according to a well-known principle in human governments. When a king sends his son as his ambassador, if the son be honoured in that character, the father is also honoured; if the son be treated with contempt, the disrespect is shown, not to him only, but to his father. Hence our Saviour immediately explained his meaning. "He that honoureth not the Son, honoureth not the Father that *sent* him." To say more in so plain a case is needless.

4. To justify themselves in using terms in "a mysterious sense," our brethren resort to the well-known facts, that we believe many propositions which *imply* things incomprehensible to us; such as these: "God existed from eternity,"—"God made the world," &c. It is my intention to discuss this point sufficiently in a future number; but it seems proper that the reader should now have some idea of the unintended, but real sophistry, which accompanies this reference to things incomprehensible. It may then be observed, that it is one thing for a doctrine to *imply* that which is *incomprehensible*, and quite another thing for a doctrine to be *in itself unintelligible*, by using terms in an unknown or "mysterious sense." The two propositions just stated are not *unintelligible*, although they imply things above our comprehension. We clearly understand what is meant by God's existing from eternity; and by really knowing the *meaning* of the words, we perceive that it implies something which we cannot comprehend, that is, *how* God existed without any prior cause. If we were ignorant of the meaning of the words, we should not perceive that uncaused existence was implied. "God made the world" is as plain a proposition as can be stated, yet it is incomprehensible to us, *how* God performed this stupendous work; or indeed, *how* he made any thing, or even *produces any effect* whatever. But, in no case, do we need to know *how* a thing was made, to undertand that *it was made*, and *who made it*. These propositions being in themselves perfectly free from a "mysterious" use of terms, we do not find that writers explain them in a multitude of different senses, nor admit them without any meaning at all.

But the doctrine of the Trinity is of a very different character from any proposition, the terms of which we understand. It is mysterious and unintelligible, because one of the terms is used in a "mysterious sense," a sense which does not "assist our conceptions," but leads us astray, or plunges us into the boundless regions of conjecture.

That a distinction so plain and so important should be so totally disregarded by Mr. T. A. and "the most correct Theologists," is another kind of *mystery*, which I shall not now attempt to explain.

"Said I, fathers, indeed and indeed, I am very much afraid, that all this is but mere quibble. It would be shameful and unworthy of the SORBONNE and FACULTY OF DIVINITY, to make use of captious and equivocal expressions, without explaining their meaning."

5. Having explained the difference between *incomprehensible* and *unintelligible*, I shall now, by a familiar example, illustrate the impropriety of subscribing, or professing to believe a doctrine, which we do not understand, because the terms are used in "a mysterious sense."

ILLUSTRATION.

A lawyer, in writing a deposition, introduced some words in a "mysterious sense," which rendered one sentence perfectly unintelligible to the witness. On reading the form, the witness exclaimed, "sir, I do not *understand* that sentence!" 'Neither do I,' said the lawyer, 'but all *good witnesses* testify in this manner; and you must do so too, or your testimony will not be received.' The witness, supposing it to be safe to follow the *good*, was persuaded to subscribe, and swear to the whole. When the deposition was read in court, the witness happened to be present. The attorney on the other side suspected some fraud, and requested liberty to question the witness. On being closely questioned, the witness owned that he did not understand that mysterious sentence, when he swore to the truth of it. The attorney then endeavoured to set aside the whole deposition, pleading "that the testimony of a man, who would swear to the truth of a proposition, while he did not understand the meaning of the terms, ought not to be admitted in any court of justice;" and added, "that the witness ought to be indicted for perjury."

But the judge, being of a discerning and compassionate character, perceived, as he thought, marks of honesty in the witness, and suspected improper management on the part of the lawyer who wrote the deposition. On inquiry, he found that it was by the art and influence of the lawyer, that the witness had been brought into such an unpleasant situation. He admitted so much of the deposition as the witness appeared to understand, but severely reprimanded the lawyer for the wicked and disgraceful part he had acted.

In a short time the affair was reported, and the witness reproached. He happened to be a member of a church, under the care of a trinitarian clergyman, and the lawyer was a resident in the same parish. The minister being informed of the circumstances, felt wounded, and reproved the lawyer. The lawyer replied in a mild, but firm tone of voice, "sir, is it *only* in the solemn affairs of religion, that you allow church members to trifle with God, with truth, and with conscience? I have but followed your example. You first seduced the witness yourself, by leading him to subscribe an article of faith, in which a term was used in a mysterious sense." The very thing, for which you have reproved me, I did to open your eyes, to the astonishing, but unregarded impropriety of your own practice. But *once* have I been guilty of such behaviour. Can you, sir, say the same?"

This illustration may suggest to christians the danger of subscribing an article of faith, or saying that they *believe it*, while the very words are used in a "mysterious sense." It may also suggest to ministers the shocking impropriety, on their part, in leading christians to conduct in a manner so inconsistent with every principle of civil decorum and gospel simplicity. Suppose Mr. T. A. to be the minister to whom the lawyer replied; if he were not past feeling, must he not have been shocked and confounded? While I sincerely lament my own improprieties, which these remarks could not fail to bring to remembrance, I would, were it possible, sound an alarm through christendom to awaken the attention of my fellow-christians to the enormity of a custom, by which millions have been seduced; a custom, which, if generally prevalent in other cases, would render human testimony perfectly nugatory; sap the foundations of justice, in legal proceedings; destroy confidence between man and man; loose the bands of society; and fill the world with collusion, uproar, and violence.

On one account it is, perhaps, a favourable circumstance, that I was once a Trinitarian. From my own experience, I am able to account for the extraordinary conduct, I have attempted to expose, without imputing to my trinitarian brethren *intentional wrong*. But I am not able to free either myself or them from the charge of having acted without due consideration, under the pernicious influence of custom and prejudice. For the honour of the christian name, as well as from a regard to truth and propriety, it is hoped, that in future, the clergy will be more cautious both in giving and taking *depositions of faith;* and that no one will imagine that less care is needful in this case, than in giving and taking depositions of a civil nature. All christians should view themselves as witnesses for God, and ever remember, that he is of purer eyes, than to be pleased with the mere utterance of words, without knowledge or meaning; or by our using terms in a sense *unknown to ourselves.*

Catechisms, Confessions of Faith, &c.

Human, uninspired compositions, such as catechisms and confessions of faith, and those larger writings, called bodies of divinity, may be of good use among christians, as they are supposed to represent, with some considerable justness, and in an orderly and connected view, the main principles and duties of religion. But an unjustifiable and ill use is made of these writings whenever they become tests of orthodoxy, and are improved against any under that character.

The sacred scriptures contain the revelations of God; and Protestants, from these very principles, as such, are obliged to acknowledge these to be the only rule, or standard, by which the truth of religious opinions and doctrines is to be tried and judged of.

All these human and uninspired composures, therefore—all bodies of divinity, whether greater or less—all confessions of faith, whether Scotch or English—and all catechisms, whether longer or shorter—these are all just like our common sermons, (upon a level with which they all stand,) to be received as the truth only so far as they appear to agree with the word of God, and to express the sense of the sacred oracles; and every man must judge for himself how far they do this.

The question then arises, who has a right or authority to make these the standard of religious opinions and doctrines? Who has the right to require others to consent to them as the truth; and authority to censure them as heretical, if they will not?—No one can, with any colour of reason, pretend to this authority but he who can assume to himself the power of infallibility; because no other can be sure that he does not require a consent to error and falsehood, instead of truth; nor could any other challenge a right to see and judge for his neighbour.

But it must be observed that all have an equal claim to infallibility. Every one, therefore, has an equal right and authority to require others to consent to what human writing he shall think proper, as the truth: a plain consequence from which is this—that no man, or any number of men, have any right or authority at all to do this; for to suppose a man has any authority to impose his confession upon his neighbour; and, at the same time, to suppose that his neighbour has the same authority over him, *i. e.* that they have authority to impose confessions upon each other, and yet are obliged to submit to each other, is a palpable absurdity.

It is thought, indeed, by some, that subscription, or consent to such human compositions may be lawfully required, provided it may be done with certain exceptions, *i. e.* some particular articles in these human writings being excepted against. But the question arises, who shall make these exceptions? If the imposers are to do it, and then have authority to require consent to what remains, they still keep up their claim to infallibility, and right to understand and judge for others. If they who are required to consent, are to make their exceptions, they may, doubtless, except against as much as they think proper; and against the whole of such human composure; if they judge it not agreeable to the word of God: And if they have a right to do this, their doing it ought to be no offence; for a man's doing what he has an acknowledged right to do, certainly ought not to offend any body. And this is reducing these human compositions exactly to their proper state, *i. e.* to nothing at all as a standard of revealed truth.

Let these human writings be kept in their proper rank and place, and be made use of for their proper ends, *i. e.* as general schemes and summaries of religion, drawn up by fallible men; not to be imposed upon any, as necessary articles of faith, but to be examined by the word of God, or received, or not received for truth, according to every one's understanding and judgment. Thus they may be, not only harmless, but instructive and useful things among christians. But to demand any one's implicit consent to them, by subscription or otherwise, as a necessary qualification to any office in the kingdom of Christ, appears arbitrary and tyranical, inconsistent with the liberty of private judgment, and destructive to the sacred rights of conscience; and much better calculated to make men hyprocrital and corrupt, than to prove their sincerity and soundness in the faith.

[*Written by John Tucker, D. D. Newbury.*

Extract from Sir George Savile's Speech on a petition for relief in the matter of subscription, 1772.

"Some gentlemen seem to apprehend that we are to make the doors of the church as narrow, and to exclude as many as possible. I think we should make them as wide as we can, to take in as many as possible. Others are apprehensive that, in case the Scriptures are substituted in room of the Articles, it will be the means of admitting into the church a great number of sectaries. Sectaries! Sir: had it not been for sectaries, this cause had been tried at Rome. Thank God, it is tried here.

"Some gentlemen fear that, if we lay aside the Articles, and place the Scriptures in their stead, by throwing down all distinctions, we shall admit Papists, and together with them, their religion, too. But they forget that Papists are excluded by the oath of supremacy, and by the declaration against transubstantiation, against the invocation of the Virgin Mary, and other saints, and against the sacrifice of the Mass: And if any other test be needful, let them be made to acknowledge liberty of conscience, and the right of private judgment; let them abjure persecution—that were a truly Protestant test. But can any one seriously think that encouraging free inquiry and the study of the Scriptures will issue in the Romish religion? When I see a rivulet flow to the top of a high rock, and requiring a strong engine to force it back again, then shall I think that freedom of inquiry will be prejudicial to truth—then shall I think that liberty of judgment will be prejudicial to the Protestant religion—then shall I think that adhering to the Scriptures only will lead to Rome.

"Some gentlemen talk of raising barriers about the church of God, and protecting his honour." Language that is astonishing, that is shocking, that almost approaches to blasphemy. What! *man*—a poor, vile, contemptible reptile, talk of raising barriers about the church of God? He might as well talk of protecting Omnipotence, and raising barriers about his throne. Barriers about the church of God, sir? About that church, which, if there be any veracity in Scripture, shall continue forever, and against which the gates of hell shall not prevail? If I may be allowed on so serious an occasion to recollect a fable, it puts me in mind of one which I have met with, of a stately, magnificent, impregnable castle, built on a rock, the basis of which was the centre of the earth, the top of it pierced the clouds, the thickness of the walls could not be measured by cubits. At the bottom of it a few moles were one day very busy in raising up a little quantity of earth, which when some mice saw—what are you doing, said they, to disturb the tranquility of the lord of this castle? We are not disturbing his tranquility, replied the moles; *all blind as you are*, you may see that we are only throwing up a rampart to protect his castle.

"The Church of God, sir, can protect itself. Truth needs not be afraid of not obtaining a victory on a fair trial. The lovers of truth will love all sincere inquirers after it, though they may differ from them in various religious sentiments. For it is to impartial and free inquiry only that error owes its ruin, and truth its success. Those who are penetrated with the benevolent spirit of the gospel, will not condemn as heretics, will not reject as unworthy of their affection, any who believe the Christian religion, who search and endeavour to understand the Scriptures, though they may be unable to comply with creeds and articles.

"Some gentlemen suppose that the Scriptures are not plain enough to be a rule and centre of union to the Church. They must have articles and creeds to supply the defects. But if the things which are necessary to salvation are not plainly revealed, there is no way of salvation revealed to the bulk of mankind at all. Whatever is obscurely revealed will be always obscure, notwithstanding our decisions. It can never be authoritatively determined by men. The only authority which can explain it, and make the explanation a test of faith, is the authority of God. As to what he has plainly revealed it needs no articles to ascertain its meaning. We should not then adopt views and measures which are contracted and narrow. We should not set bars in the way of those who are willing to enter and labour in the church of God. When the disciples came to Christ and complained that there were some who cast out devils in his name, and said, we forbad them, because they followed not with us—What did our Saviour do? Did he send them tests and articles to be subscribed? Did he ask them whether they believed this, or that, or the other doctrine? Whether they were Athanasians, or Arians, or Arminians? No. He delivered that comprehensive maxim—*He that is not against me is for me.* Go ye and say likewise."

From the Christian Disciple.

THEOLOGICAL ALGEBRA.

The writer of 'Remarks on a Mathematical Argument for Trinitarian Doctrines,'* in answer to one in the Christian Observer, denies that there is any proper analogy between theological propositions and those of the mathematics. The latter, as is well known, he says, 'admit of being proved by demonstration—a species of evidence which forces conviction on every mind capable of appreciating it. But the case is widely different with the doctrines of the christian revelation.'—If, however, the truths of revelation cannot be proved to demonstration by mathematical argument, some of its supposed doctrines, on the Calvinistic scheme, have been proved to be absurd by this method of reasoning.—The Reviewers of John Simpson's 'plain thoughts on the New Testament doctrine of atonement' observe, that, considering the serious difficulties which oppress the commonly-received notion of atonement and satisfaction, we desire, for the sake of truth, to have it submitted to the fullest examination; and perhaps if, in the discussion of this, and of other tenets attached to religious *creeds*, the different synominous terms which contain the essence, or supposed essence, of the subject in debate, were arranged in the form of an algebraical equation, controversies would be shortened, and the cause of truth promoted. Thus, for instance, *original sin*† = the sinfulness of Adam's posterity in Adam's sin, = transgression before existence = guilt attached to non-entity = thinking and acting when thought and action were impossible = a manifest absurdity or contradiction in terms. Again, *atonement*, as it is commonly understood, = satisfaction = an

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*In the Disciple of January and February.

†The algebraical sign (=) signifies *equality*, and in the above equation is to be read, *is equal to.*

equivalent for the debt due = the exoneration or discharge of the original debtor = exemption from farther demand = a complete discharge. If the atonement, or satisfaction, be for the sin of the world, or of the human race, by the suffering of a righteous person, the *satisfaction* = a transfer of punishment on the one hand; and taking from the person offended all right of punishing on the other, = the abrogation of all claim on the sinner for the future, = annihilation of religious duty or obligation.—Allowing these to be just equations, have we not reason to suspect the propriety of the first terms?——[See *Monthly Review*, vol. xl. 1803.

FOSTER ON POPULAR IGNORANCE.

It is grievous to think there should be a large, and almost perpetual stream of words, conveying crudities, extravagancies, arrogant dictates of ignorance, pompous nothings, vulgarities, catches of idle fantasy, and impertinences of the speaker's vanity, as religious instruction, to assemblages of ignorant people. But then, how to turn this current away, to waste itself, as it deserves, in the swamps of the solitary desert? The thing to be wished is, that it were possible to put some strong coercion on the *minds*, (we deprecate all other restraint,) of the teachers, a compulsion to feel the necessity of information, sense, disciplined thinking, the correct use of words, and the avoidance at once of soporific formality and wild excess. There are signs of amendment, certainly; but while the passion of human beings for notoriety lasts, (which will be yet a considerable time,) there will not fail to be men, in any number required, ready to exhibit in religion, in any manner in which the people are willing to be pleased with them. *The effectual method will be, to take the matter in the inverted order, and endeavour to secure that those who assemble to be taught, shall already have learned so much by other means, as to impose upon their teachers the necessity of wisdom.* But by what other means, except the discipline of the best education possible to be given to them, and the subsequent voluntary self-improvement to which it may be hoped that such an education would often lead?

"*Lesser* and *disputable* matters may be looked upon by some as the great and chief things of religion; but that they really are so, cannot be admitted. Divine revelation was given for the use and benefit of mankind in general: *i. e.* of the unlearned, and those of weak intellectual powers, as well as of those of brighter genius, and more liberal education.

"It seems, therefore, most becoming the wisdom and goodness of God, that all the more important truths, the belief or practice of which is necessary to salvation, should be so clearly and plainly revealed, as that all might be able rightly to understand them; otherwise the design of revelation would not be answered, as to a great part even of those who enjoy the gospel.

"Whatever supposed truths, therefore, are of a mysterious, abstruse and difficult nature; or so far as they are abstruse, and hard, and difficult to be understood;—whatever supposed truths are, from their obscure, or doubtful form, much disputed, and taken in different senses, even by learned and good men, cannot belong to the great and chief things of religion, whatever stress may be laid upon them by some particular persons: but are really things of comparatively small weight, concerning which honest and good men may be differently persuaded, and yet go safely to heaven.

"It will hold good, as a general rule in this case, that all religious truths are of importance in proportion to their evidence."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 13, 1822.

In a letter from Charleston, S. C. published in the Boston Daily Advertiser, of Sept. 4, the writer, speaking of the late contemplated insurrection of the blacks in that place, expresses himself thus:

The scheme was confined to less than one hundred; most of whom have been tried and variously punished. They were, with scarce an exception, Methodists who had seceded from the white Methodists, and the "class leaders," were the instigators and leaders in the plot. Proving satisfactorily that religion in the hands of the ignorant and uninstructed, is the fruitful source of delusion.

We do not know, nor are we curious to know, the author of the above remarks, but we think that whoever he may be, he has either written in great haste, and with very little reflection, or is grossly ignorant of the nature of *true religion*. The term *religion*, is certainly used with singular indefiniteness, not to say impropriety. *Religion* is spoken of as a something which may be acquired and possessed in the same perfection by the perfectly ignorant and uninstructed, as by the gifted and enlightened; and as if the difference of character between the two classes resulted, not from the different degrees in which they were truly religious, but in the different use they respectively made of the something called religion, which they are both supposed to possess in equal perfection. We think it one of the grossest and most pernicious mistakes concerning religion, to suppose that it is a something which may be put on or off at pleasure; a something which may be used equally for the accomplishment of good or bad purposes. True religion is nothing else than true excellence of character, and it must result from substantially correct notions of God and human duty. Nothing, therefore, can be called religion which leads to deeds of wickedness and violence. The ceremonies or externals of religion may be observed by the hypocritical and the vile as a cloak of their wickedness, and "the ignorant and unjustructed" may, no doubt, be so deluded as to think themselves permitted, if not required to murder and destroy their fellow-beings; but to say that "*religion*" is the source of this delusion, is as absurd as to say that happiness is the source of misery. It is a direct contradiction in terms. Religion cannot be the source of delusion, for its very definition implies *something directly the opposite of all delusion, error and wickedness.*

We have been led to these remarks by noticing that the writer from Charleston, seems to think that religion was the cause of the late dreadful alarm and jeopardy of their city; and that to prevent these "ignorant and uninstructed" beings from uniting again in any such infernal plot, every thing like religion must be carefully hidden from them. As if we should say that to make a man behave right, he must be kept in a state of mental and moral debasement where he knows not right from wrong, and where he can by no possible means learn any thing of the sublime and cheering motives which the gospel presents to a life of obedience and piety. This we acknowledge is a kind of logic which we were not prepared to look for. It is, however, worthy the cause in which it is enlisted, (the pepetuation of slavery,) and will, we trust, render the name of its author as immortal as he would render the sufferings, debasement and servitude of his fellow beings.

The truth is that religion has had nothing to do with the business, and that is the circumstance most to be regretted. The evils complained of have grown up principally, if not wholly from the *want of religion*. In the first place, the true principles of religion, had they been in operation, would, by forbidding and preventing all slavery, have effectually prevented all its attendant evils. In the second place, wherever slavery actually exists, if true religion exerts her proper and genuine influence on masters, she so lightens the burdens of the oppressed, and so seeks their best welfare by enlightening their minds, confirming them in virtuous habits, and thus preparing them to receive their final emancipation safely to themselves and others, that there is no danger of their becoming turbulent and infuriated: and, in the third place, *religion, true religion*, if possessed by the slaves, instead of being the instrument of delusion would be the most effectual antidote against it—would so discipline their minds that, whatever might be their desire for emancipation, they would shudder at the thought of attaining it by deeds of violence and blood, and would wait with patience the benevolent intimations of their masters for their final liberation. But "ignorant and uninstructed as are most of the slaves, what else have we to expect than that they should be made the easy prey of the artful and unprincipled, and, goaded on by the smartings of slavery, and an ardent desire of freedom, that they should be quite reckless of the means by which their purpose might be effected.

We know not, for certainty, the particular circumstances which urged on the late conspirators to the accomplishment of their dreadful purpose; but if we are not misinformed, it was in no inconsiderable degree owing to a refusal on the part of the civil authorities to grant them certain religious immunities. This seems to be confirmed by some remarks in the above letter, where the writer appears to exult in the new proof which he thought he had obtained, that religion, was not for the ignorant and uninstructed. This being the case, what person of common humanity does not feel a deep sympathy for the sufferings of these oppressed and persecuted fellow-beings; and who can wonder that, stung up to madness, as they are, by the inhuman purpose of keeping them forever in ignorance and servitude, they thould resolve, by whatever means, to rid themselves of their bonds and their masters together. We are not, perhaps, qualified to judge of the *policy* of the measures pursued by the slave-holders of the south, but to us it seems plain as the broad day, that the safest and best course is, to introduce a regular system of moral and religious instruction among the slaves, and to aid them, by all possible means, in acquiring those habits of self-government, and those fixed, virtuous principles, which will prepare them to use well that liberty, which the irresistible progress of society tells us must, at no distant period, be their's. The planters may continue and increase, as much as they please, their efforts to expel the free negroes, and thus to darken the atmosphere that surrounds the slave population, but we feel assured that all their efforts will not be able to extinguish the light that is breaking out amongst them. And that it must, at length, inevitably result in their emancipation from that disgraceful and inhuman thraldom in which they have so long been called to suffer and weep.

MISSIONARY PREACHING.

The following extract is from a late journal of Messrs. Winslow and Spaulding, missionaries stationed at Oodoville, on the island of Ceylon.

Objection of a Native.

Aug. 20.—After public worship at Manepy, brother Spaulding having given the people liberty to ask any question they wished, one of them inquired "How could Christ die, if he were God?" The character of Christ, as being both God and man, was explained to him. He then said, "You say Christ was born of a woman." "Yes." "Then he cannot be God." "That does not follow, because, as I told you, in him the divine and human natures are united. But supposing it did follow, supposing he is not God; how will your argument apply to your own religion? Some of your gods were made by women, and some born of women, and all guilty of many sins, for which some of them have been punished." Upon this, they all exclaimed against the man, saying—"He don't know any thing." Then, turning to the man, they said, "Why did you say that foolish thing, and get all this for it? Don't you think that the Padre knows all these things?" When brother Spaulding left them, this man asked for his Tamul Testament, that he might read about Jesus Christ.

In the above extracts our readers will perceive the the course of instruction which the American Missionaries are pursuing with the natives of Ceylon.—It seems to us that no true friend to the progress of christianity, and the conversion of the heathen, can look but with regret and astonishment on the infatuated attachment of these missionaries to the doctrine of the Trinity. After so many proofs, how revolting it is to the unsophisticated minds of the natives, it should seem that they would become convinced that all abstruse speculations of this nature were only adopted to hinder, rather than promote the progress of christianity, and that their purpose would be sooner and much more effectually accomplished by pursuing the steps of Rammohun Roy, and inculcating chiefly the preceptive parts of christianity, against which they cannot object, and by which they would be infinitely more benefited.

Our readers will observe, that the question, proposed by the native, to Mr. Spaulding, remained unanswered. Mr. S. instead of replying directly and fairly, to the question, in the plain and unambiguous sense in which it was proposed, began to tell about what is called the double nature of Christ, a doctrine (if such it may be called,) wholly made up of *words*, without *ideas*, and of course, not understood, either by himself, or the native with whom he disputed. The remark of the native, that Christ, if born of a woman, could not be God, was equally unanswered. Mr. S. did, indeed, silence the native by bringing to view his own absurd belief; but this argument, instead of proving that Christ was God, only raised the doctrine to the level of Hindooism; only proved that it was no more absurd than the idolatries of India, which he was endeavouring to subvert. Such are the arguments by which our missionaries recommend christianity; and they seriously give it in their journal, as a record of their triumph over Paganism, that they silenced their opposers by convincing them, not that Christianity was the best religion in the world, but that it was no worse and no more absurd than Hindoo idolatry. We are sincere well-wishers to the success of the missionaries, but we cannot bid God speed to such instructions, nor impart our aid to exertions which we think adapted to bring Christianity into disgrace, rather than to promote its triumphs.

REVIEW.

Sermons on the Unity of God, and on the character of Jesus Christ, by Winthrop Bailey, A. M. Minister of the gospel in Pelham, Mass. p. 68.

Springfield—A. G. Tannatt & Co. printers, 1822.

The author of these sermons, we think, has conferred no small obligation on the christian community by their publication. They are six in number, and, as their title indicates, are upon subjects, which excite more than common interest at the present time. They are written with great plainness and perspicuity, and breathe throughout a spirit worthy of the important subjects, which are so ably discussed in them, and of the holy cause, which they are intended to recommend and support. We are persuaded we cannot do a more acceptable service, than by such a notice of them in our journal, as may recommend them to the attention of those, who wish to see some of the principal arguments by which Unitarians defend their opinions respecting the unity of God and the character of Jesus Christ, fairly and distinctly stated.

The object of the first sermon is to prove, that the Father alone is to be worshipped as the true God. This is made to appear from the whole tenor of the Old and New Testament. It appears in the uniform use of the singular number in all examples of worship in the writings of Moses, in the Psalms, and in the prophets. It appears in all the directions of our saviour to guide his disciples in their acts of devotion, and in the several prayers, which he offered up himself; all of which are addressed to the Father alone, as a single person, and the only God. It appears in the language also of the Apostle Paul, corresponding with that of the other sacred writers, in always addressing God as a single person, and as the God and Father of our Lord Jesus Christ.

"The examples and precepts, recorded in the scriptures, respecting the object of supreme worship, uniformly lead us to reverence him, as existing in one person only. We find no intimation, that we are to worship an Almighty Three, as the supreme God. On the other hand, there is the same evidence that God is one person, as that he is one being; nor do the scriptures any where intimate, that he is three in any sense whatever. They teach us to honour the Father, as the only true God; to honour Jesus Christ as the son and messenger of God; and as to the Spirit, or a supposed third person in the divine nature, they never mention it as an object of love, confidence, praise or worship. No prayer, recorded in the bible, is addressed to the Father, the Son, and the Spirit. In no song or ascription of praise, are these three united. No command requires us to give them equal and undivided honours. The result is, that the Trinitarian doctrine and mode of worship, did not exist in the days of Moses and the prophets, Christ and the apostles. This doctrine, and this mode of worship, were introduced into the church at a subsequent period; and every person who professes to take the bible for his guide, should consider, whether he is not bound to renounce them as unscriptural, and return to the simplicity of the gospel."

Answers are given to objections, drawn from the few instances that occur, in which the plural pronoun is applied to God; from the use of a plural term in the Hebrew language, as the name of God, and from the form of baptism, as it is expressed by our Saviour in his commission to his disciples. The attentive and unprejudiced reader, it is believed, will find these answers entirely satisfactory. His only surprise will be, that the objections could ever have been seriously urged by intelligent and learned divines.

It is of some importance to Trinitarians to be reminded, that the "doctrine of a plurality of persons in God, is never stated in the scriptures in any form resembling that in which modern Trinitarians commonly express it; that the sacred volume contains none of those phrases, which, at the present day, are the test of orthodoxy." It may lead them to inquire seriously, whether a doctrine is probably a scripture doctrine, to express which, so many forms of words have been invented, not one of which has any thing answering to it in the Bible. Such are the following:

"Three persons in one God.—God the Father, God the Son, and God the Holy Ghost. In the name of Christ, to whom with the Father, and Holy Spirit, be everlasting praises.—We worship one God, Father, Son, and Holy Ghost.—To God the Father, God the Son, and God the Holy Ghost.—The true God; the three in one God."—p. 14.

The second sermon is to show that Christ and the Father are two distinct beings. The text, "I and my Father are one," has been supposed to prove, that they are the same individual being. The preacher shows most clearly, that the phrase, as it was used by our Saviour, has a very different meaning. Its connexion with the preceding verses, in which our Lord plainly represents himself as one being, and his Father as another, is inconsistent with the Trinitarian exposition of the text. The same appears also in all other instances, in which he has occasion to speak of himself and the Father in connexion. And the same is supposed by the whole language of the New Testament.

In what sense they were one is learned from the application of the same term by our Saviour to his disciples; "That they all may be one; as thou, Father, art in me, and I in thee; that they all may be one in us."

"If this language does not prove, that all the disciples are one being; the text does not prove that Christ and the Father are one being. If the language in the former instance refers merely to a union of affection, interests, purposes, why does it not refer to a similar union in the latter? Would it be more repugnant to the dictates of common sense to reason seriously in support of the doctrine, that all the disciples of Christ are mysteriously one man; than to reason seriously in favour of the doctrine, that Christ and the Father are one God? If there be nothing in the latter doctrine, incapable of being proved; neither is there in the former. If one rests on the declaration of Christ; so does the other. If mystery be a sufficient shield for the one, so it is for the other."

The following texts, which are usually alleged in proof of the supreme Deity of Jesus Christ, and that he is the same being with the Father, are explained, and shown to admit fairly of an interpretation which implies neither sameness nor equality: "He that hath seen me, hath seen the Father. The Word was with God, and the Word was God. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God. We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Several texts are cited, pp. 24. 25. in which Christ is distinguished not only *from the Father*, but *from God*, in such a manner as seems utterly irreconcileable with any other supposition than that he is another being, distinct from the Father, inferior, and dependent.

The third sermon proceeds to a consideration of the argument which has been drawn in favour of the supreme Deity of Christ, from names, titles, and works, ascribed to him by the sacred writers. It is proved, we think conclusively, that the *names and titles of the Supreme Being*, such as God, Lord, or Jehovah, Emmanuel, &c. in the few instances in which they occur, and are applied to Christ, taking into consideration the circumstances in which they are applied, cannot have been intended by the sacred writers to represent him as the supreme God.

The *works* attributed to Christ, which are considered by Trinitarians as proving his supreme divinity, are, *the performance of miracles, the resurrection of the dead, and the final judgment.* Our limits will only allow us to transcribe, as a specimen of the author's manner of reasoning, what he has said upon the first of these points, viz. our Saviour's *power of performing miracles.*

"I begin with the miracles, which he wrought while on earth; because the phraseology, used in relation to them, will help us to understand what is employed in relation to the others. Those, who are acquainted with controversial writings on this subject, know that *the manner* in which Christ performed miracles has often been urged as a proof of his supreme divinity. He performed them, it is said, as one possessing underived and independent power. But we have the express testimony of scripture in opposition to this assertion. Our Lord never claimed independent power to work miracles. He plainly intimated, that he cast out demons 'by the spirit,' or 'with the finger,' that is, through the power 'of God;' and to exclude entirely the idea that he wrought miracles by his own divinity, or as the second person in the Godhead, he explicitly asserted that the Father, who *dwelt in* him, did the works. On this point, the text [Acts, ii. 22.] is equally decisive; affirming, that Christ was approved or manifested by the miracles, which God did by him. The same apostle, who uses this language, informs us on a subsequent occasion that 'God anointed Jesus with the Holy Ghost, and with power;' and accounts for the mighty works, which he did, by saying, that 'God was with him.' The modern mode of accounting for them is to say that he was himself God. It is not for me to reconcile the two modes; and I certainly prefer that of the apostle. The opinion of Nicodemus on this subject was perfectly correct, and such as we should suppose every unprejudiced mind would form. 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles, which thou doest, except God be with him.' The other conclusion, viz. that he could not do them unless he were God, appears not less inconsistent with the dictates of reason, than contradictory to fact, and repugnant to the express declarations of scripture. It is inconsistent with reason; because it implies, that God cannot impart to another the power of working miracles. It is contradictory to fact, because the apostles did perform miracles as Christ did. If, in the one case, the power was derived from Christ, in the other, it was derived from the Father. 'The works, which the Father has given me to finish,' saith our Lord, 'the same works,

that I do, bear witness of me, that the Father hath sent me;' not that I am the supreme God. It is repugnant to scripture, as we have already seen, and as further appears from these words of Christ: 'He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go to my Father.'

"Thus we see that the power by which Christ performed miracles, was the power of the Father. Can it be supposed, then, that he ever peformed any other works which prove him to be the supreme God? As he was merely the subordinate agent, in those miracles, which God did by him, can any one believe that he was the supreme agent in works far more stupendous?"

The fourth sermon is employed in showing that Christ does not possess the peculiar attributes of God. "God anointed Jesus Christ with the Holy Ghost and with power." This indicates that whatever is meant by the *Holy Ghost and power*, they were something not original and inherent, but communicated. This, the author shows with great force, with respect to several of the divine attributes which are represented as belonging, in some sense, and in some degree, to Christ. We think that no one can read this sermon with a careful attention to the texts referred to, on the several points in question, without being fully satisfied that neither *self-existence, Almighty power, infinite wisdom, omniscience, nor omnipresence* are attributed to Jesus Christ in the New Testament; and that, "with respect to each of them, he is a derived being, and wholly dependent on God the Father."

The fifth sermon proves that Christ is not to be worshipped as God. The text, "All men shall honour the Son, even as they honour the Father," is clearly shown to furnish no proof that Christ is to receive *equal honour, i. e.* that he is to be honoured *as the supreme God.* As little can it be inferred that he was the supreme God from several instances in which he is said to have been worshipped, and from the angels' of God being commanded to worship him. It is shown, we think, unanswerably, that the worship, in each case, might be, and was, in fact, subordinate worship; such as might be paid to a finite, dependent creature, such as might be rendered even to a man.

The whole of this sermon is earnestly recommended to the reader's attention.

The last discourse is intended to prove that Christ possesses only one intellectual nature. The text—"A body has thou prepared me," the author interprets as implying that Christ assumed, when he came into this world a human body but not a human soul—but that in his pre-existent nature supplied the place of a rational soul, and that he had only one intelligent nature. Whether this opinion be correct, *i. e.* whether the single intelligent nature of the Saviour were properly human, or angelic, or super-angelic or pre-existent, or brought into being, when he was born into our world—the reasoning, we think, by which the author proves it to have been *one only*,—that it could not be the union of two spirits, one finite, the other infinite in one person—is entirely satisfactory and cannot be confuted.

We renew our thanks to the author for this valuable contribution to the defence and illustration of what we believe to be correct views of the christian doctrine. We think him entitled to high commendation for the plainess, directness, and good temper with which he has treated subjects of controversy; and for the entire absence of all personal feelings and sectarian spirit. We hope that the excellent spirit of this writer will be caught by others, and his example followed; and that we shall hear again from so clear an expositor, and so able a defender of sound truth. [*Communicated.*

GENERAL INTELLIGENCE.

It appears by late accounts from Africa, that in April last, the English government took possession of the establishments on the coast, lately belonging to the African company, and put them under colonial laws and restrictions.

Com. Mead's squadron captured upwards of 2,000 slaves in two months, principally in the rivers of Calabar and Bonny.

The following extract will show to what an extent the *slave trade* is still carried on, and with what activity and effect the British vessels of war are co-operating with our own in endeavours to bring these unprincipled and iniquitous slave-dealers to justice.

From the Gold Coast Gazette, May 21.

We have the highest gratification in announcing the return to this anchorage of H. M. frigate Iphigenia, Com. R. Mends, from a brilliant and successful cruise to the River Bunny, having captured six slave vessels, with no less than 1,656 slaves on board. The captured vessels have been sent to Sierra Leone for adjudication. We understand from the best authority that the boats of the Iphigenia and Myrmidon, under the command of Lieut. Mildmay, met with great resistance. The slave vessels were so moored across the river that they presented a formidable battery; and although the English colours were displayed in the boats, the brutal and piratical slave-dealers opened a fire upon them, which they incessantly kept up till vanquished by the intrepidity and bravery of our tars. The Iphigenia and Myrmidon had each one man killed, and several wounded. The loss on the side of the iniquitous slave-dealers was very great; many of them leaped overboard and were instantly devoured by the sharks. We regret to say that a few of the slaves who were on the decks of the slave vessels during the action, were severely wounded; and a poor female lost both legs, and another her right arm. The Myrmidon was afterwards sent to the river Calabar, where it is fully expected she will fall in with some more of these robbers of the population of Africa. The Morgiana captured, off Lages, a Portuguese slave vessel with 142 slaves.

It is scarcely four months since the gallant commodore arrived on the western shores, and, in that short period, he has captured eight slave vessels with 1856 slaves.

A few days ago a Portuguese slave vessel was seen at anchor off Winnebah.

We have just heard of another Portuguese slave vessel at anchor off Commenda.

NAVAL COMBAT.

N. York, Sept. 9.—Captain Bourne, of the brig Hippomenes, arrived at this port, in 16 days from Curracoa, states that a brother-in-law of Dr. Quackenboss, of this city, arrived at Curracoa on the 22d ult. in a schooner from St. Thomas, which place he left on the 15th of August, under convoy of the U. S. schooner Grampus. This gentleman informed that the same evening he sailed from St. Thomas the Grampus was dogged several hours by the privateer Panchetta, of Porto Rico—that in the morning the Grampus gave chase to the privateer, then under English colours, afterwards changed to Spanish. After being hailed and informed of the character of the Grampus, the privateer fired a broadside into her. The Grampus then sheared alongside, and put a full broadside into the privateer, when she immediately surrendered, was boarded, and found in a sinking condition, with 11 men killed and wounded. The Grampus towed her into St. Thomas the same night. The Panchetta mounted 8 twelve pounders and 1 long tom, and had 92 men.

We have much satisfaction in copying from a southern paper, the following remarks on the *taxing of whiskey.*

TAX ON WHISKEY.

Several papers are recommending to the next Congress, (and we cordially join them,) to impose an excise upon whiskey. Such a tax can only be unpopular among whiskey-drinkers, and we are inclined to believe would, with all others, be the most popular mode of raising revenue, that could be adopted. The editor of the Baltimore Telegraph, after a long and laborious research, states that the quantity of whiskey distilled in the United States, amounts to at least thirty millions of gallons annually! A tax of 25 cents per gallon on this immense quantity, would raise a revenue of $7,500,000. Taking away from this sum $2,500,000, which would pay for the expenses of collecting the tax, and for the fraud which, according to modern usage, it is fashionable to commit, there would be left the sum of $5,000,000. We sincerely hope the tax will be laid. People are not so restiff upon the subject of taxation as formerly; and we believe there would be little to apprehend of a second "Whiskey Insurrection."—*Com. Adv.*

A whale between 20 and 30 feet in length, was discovered on the flats at Quincy last week, where it was left by the tide receding. *Pat.*

Col. Bates a veteran of the revolution, who has been blind for the last eight years, from cataracteous eyes, at the advanced age of 74, has been successfully couched by Dr. Flint of Northampton. *Salem Gaz.*

Octavius Pickering, Esq. is appointed by the Governor and Council, Reporter of Decisions of the Supreme Judicial Court of this Commonwealth, in the place of Judge Tyng, who has resigned the office. *Dai. Adv.*

Military.—The *first* and *second* brigades of the first Division of Massachusetts Militia, in (Norfolk County) will be reviewed between the 6th and 12th of October, by Regiments, and Battalions.—The *third* brigade of the same division will be reviewed by brigade between the last of September and the 6th of October (in Boston.) *ib.*

The Hon. Stephen Van Rensalaer, has engaged Professor A. Eaton, of Troy, to take a Geological and agricultural survey of the great canal route from Albany to Buffalo, a distance of 380 miles. The survey is to include the breadth of ten miles. An accurate investigation of the rocks, soils, minerals, and plants, is to be made on both sides of the canal. The method of culture adopted by the best practical farmers is to be sought out and all varieties of soil to be analyzed—*Albany Daily Advertiser.*

COLLEGE COMMENCEMENTS.

Brown University, Providence.—Commencement, Sept. 4. The exercises were sixteen in number, among which were two Latin, one Greek, and two English orations; one Theological Conference, and two Forensic Disputations.—The degree of A. B. was conferred on 31 young gentlemen—that of A. M. on 15, *alumni* of the College; and the honorary degree of A. M. on 5. The degree of D. D. was conferred on Rev. Stephen Chapin of North Yarmouth, Maine; and that of LL. D. on Benjamin Allen, of Hyde Park, N. Y. and Thomas Park, Professor of Languages in Columbia College, S. C

Philermenian Society.—The prayer by the Rev. Mr. Edes. Oration by Benjamin F. Hallet, Esq. An original Ode by Mr. A. C. Greene, sung by Mr. Benja min W. Whitman.

United Brothers' Society.—Oration by Rev. S. B. Townsend—Poem by Mr. James T. Keith.

Middlebury College, Vt. Commencement Aug. 21st.—The degree of A. B. was conferred upon 26 young gentlemen; the degree of A. M. upon 12 *alumni* of this college in course. The degree of M. D. was conferred upon 13 young gentlemen from the Castleton Medical Academy.

Hamilton College, New York. Commencement Sept. 4.—The degree of A. B. was conferred on fifteen persons, that of LL. D. on the Hon. Abraham Van Vechten, of Albany, and Thomas Addis Emmet, of New York.

Burlington, (Vt.) Sept. 6.—*University of Vermont.*—The Medical Faculty of the University of Vermont commenced their regular course of Lectures on Monday last circumstances of unexampled prosperity. Forty-five young gentlemen, from different parts of this State, and the States of New-Hampshire, Connecticut and New York, have already arrived, and commenced an attendance on these lectures; and others have reported themselves, which, by the close of the present week, will make the number fifty. Such a beginning has probably never been witnessed at any similar institution in New-England. *Sentinel.*

"The Museum of Foreign Literature and Science, No. 1. conducted by Robert Walsh, jun." has just made its appearance at Philadelphia. *N. Y. Statesman*

The Agricultural Exhibition for the county of Essex, will take place on the 2d day of October. The amount of premiums offered by the Trustees the present year, is upwards of *Six hundred dollars.*

An apple has been presented to a gentleman in Salem, from the farm of Col. Pickman, of that place, which weighs *large* twenty ounces.

The proprietor of a stage coach in England has been sentenced to pay *two thousand pounds* damages, to a lady who was dangerously injured by the oversetting of his coach.

The son of an English Admiral has been fined *l.*250 for beating a poor boy.

State of Spain.—It will be recollected that the last arrival from England brought a report which appeared not to obtain much credit, of a revolution in Madrid, and the occupation of that capital by the royalists. The New Times, of July 31, our latest London date, in remarking upon that report, which it does not entirely discredit, gives the following view of the present state of the country. *Dai. Adv.*

"In looking to the probability of such an event, every reasonable person will at once dismiss from his mind the impudent fictions—that there is a triumphant majority in Spain in favour of the pretended Constitution—that the Liberals are in quiet and orderly possession of the capital—and that the same happy calm exists in the provinces, interrupted only by a few miserable bands of robbers, who are upon the eve of being crushed by the patriotic energy of the Constitutional troops.

"We, on the other hand, have always maintained that a crisis must take place in Spain. It is morally impossible that things can remain as they are. Either one of the parties must exterminate the other in a long and bloody civil war, or some third party must arise, and impose silence on both the others. It will be remembered that we not long since expressed our hope that General Morillo might place himself at the head of such a party, composed of men, who, like himself, possessed acknowledged claims on public respect, and who, whether hitherto designatedas *Liberals* or *Serviles*, nave never lent themselves to the excesses of either party.

"The accounts from Paris assert that Morillo had stood forward, together with General Alava; and if so, we are strongly of opinion that it has been on grounds of combined loyalty and patriotism; for Alava is decidedly a patriot, and Morillo is confessedly loyal.

"If we cast our eye over the map of Spain, we shall see that the state of the Provinces is such as to render a movement at Madrid extremely probable. Even taking the accounts of the Revolutionary party only, the rapid increase of the Royalist parties is admitted to be in the highest degree embarrassing; they form a powerful chain on the northern and eastern frontiers, stretching from Gerona on the Mediterranean coast through the populous provinces of Catalonia, Arragon, and Navarre, as far as Pampeluna, a distance of 300 to 350 miles; and extending westward thence with little interruption, through the northern parts of Old Castile, and across the centre of Leone to the vicinity of Zamora, within a few leagues of the Portuguese frontier. Nearer to the capital, on the north, from the borders of Arragon, along the frontiers of Old and New Castile, numerous parties attached to the Royal cause are in continual movement; some of whom are in an advantageous position for forming a junction with the remainder of the Guards, who are in the vicinity of the Escurial. On the south and west, leaving out of view the proceedings in Andalusia, the greatest alarm prevails for the protection of the capital and country in that direction. The Carabineers, who took up their first position in the Sierra Morena, have advanced to the mountains of Toledo, within 15 or 18 leagues of Madrid, and instead of being destroyed, as they were represented to have been, have quadrupled their original numbers. In addition to these, there are numerous smaller parties along the coast of Valencia and Murcia, and thence to the interior in the direction of New Castile. It is computed that the various parties occupying the country within five days march of Madrid cannot be less than fifty to seventy thousand men, independent of troops in and near the capital, who are considered as favourable to the Royal cause."

Effects of government and climate. Speaking of the effects of a healthy climate upon nations, and more particularly of the *malaria* of *Campagna Romana*, the *Edinburgh Review* says, "It is not from fevers and dysentaries, that Northern Africa is cursed, and Carthage a desert, or that Palestine is reduced to less than one *sixth* of its former population. Misrule and its consequences will account for these and far greater revolutions. *Austria* is the malaria of *Venice*, and *Turkey* is that of *Greece*."—p. 550.

EXTRACT OF A LETTER.

"*Buenos Ayres, April* 21. The Royalists have defeated and actually cut up a division of San Martin's army at Pisco, consisting of 1500 men. Foreigners are removing their property to Callao. Flour is $30 per bbl. on board here, but the proceeds are not easily secured."

The *Colombian Government*, it is said, have fitted up a superb house for the accommodation of a Minister from the United States. It will not probably be occupied by one till next spring.

The following papers are now printed in Russia:

In the Russian Language—the

Historical, Political, and Geographical Journal. European News Letter. New Magazine of Natural History, &c. Well Intentioned. Kasan Newsmonger. Siberian Newspaper. Domestic Intelligencer. Northern Archives. Warrior and Invalid. St. Petersburg Newspaper. St. Petersburg Senator. Technological Journal. Journal of Philanthropy. Christian Lecturer. Journal of the People. Public Instructer. Child of the Country. Maskan Newspaper.

In the German Language—the

St. Petersburg Paper. Northern Annals.

In the French Language—

Le Conservateur Impartial.

In addition to the above there are a variety of other papers printed in the same empire, but of less consequence than those named.—*German pa.*

Mr. Robinson, a Baptist minister on the Island of Java has left that station, and gone to Bencoolen on the island of Sumatra. The cause of this change was, that the Dutch government did not favour the religious instruction of the Javanese.

FROM EUROPE.

The William Thompson, from Liverpool has brought the papers of that city to the 2d of August. Letters from the agent of Lloyd's, at Genoa, corroborate the report, that in the night of the 18th of June, the Grecian fleet sent in fire-ships, and burnt or destroyed the greater part of the Turkish fleet at Chisme [*a seaport on the coast of Natolia, opposite Scio.*] Other accounts say, that it was on the 22d of June the destruction took place—that the Grecian fire-ships, bearing neutral flags, approached the Turkish Admiral unregarded—the Turks being engaged in celebrating their great feast of Bairam;—that they were then fired and fell on board of the ship of the ferocious *Capitan Pacha;* that this monster half burnt, was transported to the blood-stained shores of *Scio*, where in half an hour he expired in torments—a righteous Providence thus avenging the cause of outraged humanity. Three of the Turkish vessels were stated to be damaged, and the rest dispersed, to escape the Grecian fire. *N. Y. Paper.*

An apology is due our subscribers for the delay in issuing the present number of the paper. In collecting materials for a new office, and putting a new press in operation, there were unexpected hindrances, which have prevented publishing the paper with that punctuality which we wished, and which we trust will be observed hereafter.

ORDAINED,

At West-Greenwich, on the 22d ultimo. Mr. William Carr Manchester, to the office of an assisting Elder in the Baptist Church at Coventry (R. I.)

The Rev. Mr. Allen, late of New-Hampshire, was, the last week installed over the Congregational Society in Eastbury, (a parish in Glastenbury, Con.) Sermon by the Rev. Dr. Welch of North Mansfield.

At an Ordination held in St. John's Church, in Providence, (R. I.) on Friday last, Mr. Alexander Jones, Jun. and Mr. Charles Henry Alden, were admitted to the holy order of deacons, by the Right Rev. Bishop Griswold. Sermon by the Bishop.

MARRIED,

In this city—Capt. Joseph Spear, to Miss Sophia King; Mr. Charles B. Shaw to Miss Mary Patterson; Mr. William Phillips, of Dedham, to Miss Ann Maria Stow, daughter of Mr. Edward Stow; Mr. Samuel G. Adams to Miss Eliza Gordon.

In Gorham, Capt. Charles M. Davis to Miss Louisa Peabody.

In Yarmouth, C. Cod, on the evening of the 29th ult. by Rev. Timothy Alden, in the 85th year of his age, Mr. Barnabas Thacher, jr. to Miss Mary Gray; Mr. Edward Thacher, brother of Barnabas, to Miss Lydia T. Gray, daughters of Capt. Joshua Gray, all of Yarmouth.

In Providence on Tuesday morning last, Samuel Greene, Esq. of North Providence, to Miss Sarah O. Harris, daughter of the late Stephen H. Esq. of Providence.

In Providence, Mr. George Backus to Miss Charlotte S. Allen.

At Hartford, Rev. Eleazer T. Fitch, Professor of Divinity in Yale College, to Miss Susan M. Root, daughter of Mr. Joel Root.

At Newburyport, Mr. Benjamin Swett, of Lynn, to Miss Mehitable Swett, daughter of Deacon John Swett.

DIED,

In this city, Miss Margaret Bradford, eldest daughter of the Rev. John B.; Frederick, only child of Mr. Frederick Gould, aged 8 months; James Wilkins Lyman, son of Mr. John Clark, aged 14 months; Mrs. Mary Fisher, aged 24, wife of Mr. Nathaniel F.; Lucy Ann, aged 4, daughter of the late Mr. John David; Mr. George Gilbert Warren, aged 25; George W. son of Mr. James Nutting, aged 18 months.

On Tuesday evening last, Elisha, son of Mr. Charles Bellamy, aged 3 weeks and 5 days.

Drowned, in Dixfield, on the 21st ult. in attempting to ford the Androscoggin, on horseback, Mr. Israel Richmond, aged 44.

In Nantucket, Miss Margaret Coffin aged 71; Mrs Catherine Folger, aged 88 years and 10 months; Mrs. Lydia Jenkins, 83, widow of Matthew J.;—Miss Mary Chase, 56.

In Barnstable, Mr. Ebenezer Hinkley, aged 70.

In Grafton, Aug. 31st, Mrs. Abigail Prentice, wife of Mr. Rufus Prentice, aged 29.

In Worcester, Mrs. Grace Whiting, relict of the late Mr. Abiel Whiting—on the 29th ult. Mary, daughter of Mr. Artemas Ward, 2d, aged 2 years and 6 months. She came to her death by falling into a well.

At Ohio, Mrs. Tappan, wife of Benjamin Tappan, Esq.

At Portsmouth, Mrs. Elizabeth Perkins, aged 47; Mr. Conrad Rowley, of Philadelphia.

At Sanford, Me. Rev. Moses Swett, aged 68, pastor of the Congregational church in that town.

At Belfast, Me. Benjamin Whittier Esq. postmaster, aged 39.

At Louisville, Ky. Mrs. D. Lewis, a native of England, and formerly of Boston, aged 50.

In Rowe, 27th ult. Mrs. Fanny Reed, wife of Mr. J. W. Reed, and daughter of Mr. Abner Hunt, of Northampton, aged 28.

In Northampton, on Sunday last, widow Lucy Parsons, aged 82.

In Springfield, Miss Freelove Ashley, wife of Mr. Justin Ashly, aged 66.

NEW PRINTING ESTABLISHMENT.

ROBERT M. PECK

RESPECTFULLY informs his friends and the public that he has taken a room in Spear's Buildings, *Congress-street*, directly under the office of the New-England Galaxy, where he will execute BOOK and JOB PRINTING with accuracy and taste. His office is made up wholly of new materials; and his time and talents will be devoted wholly to the cultivation of his art. His age and experience in his calling are not such as would become him to make any pretensions to superior skill or correctness; but he hopes to have an opportunity to give a practical proof of his qualifications, by the patronage of the friends of laudable enterprise and industry. *Boston, Sept.* 14.

Dr. Harris' Discourse.

JUST published by Oliver Everett, No. 13, Cornhill, Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the anniversary celebration of the *Abolition* of the slave trade, By Rev. Thaddeus Mason Harris, D. D.

New Catechism.

A NEW CATECHISM, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard.* It consists of three parts. Part *first* contains the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work is given in the Christian Register for Jan. 18, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in boards. Aug. 23

POETRY.

[I have searched in vain for the name of the quaint editor of the subsequent stanzas, and am persuaded that he either timidly hid himself, or was lost in the dreary shades of dull obscurity. Though his name is concealed, his merit is very conspicuous in this composition, which, though written in a strain of peculiar simplicity, has for its vital principle, pure and practical philosophy.]—*Port Folio.*

MIND to me a kingdom is;
Such perfect joy therein I find,
As far excels all earthly bliss,
That God or nature hath assign'd;
Though much I want that most would have,
Yet still my *mind* forbids to crave.

Content to live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway,
Look! what I lack, my mind supplies:
Lo! thus it triumphs like a king,
Content with what my soul doth bring.

I see how plenty surfeits oft,
And hasty climbers soonest fall—
I see that such as sit aloft,
Mishap doth threaten most of all:
They get with toil, and keep with fear;
Such cares my mind could never bear.

No princely pomp, nor wealthy store,
No force to win a victory,
No wily wit to slave a sore,
No shape to win a lover's eye—
To none of these I yield as thrall;
For why? My mind despiseth all.

Some have too much, yet still they crave;
I little have, yet seek no more:
They are but poor though much they have,
And I am rich with little store.
They poor, I rich—they beg, I give;
They lack, I lend—they pine, I live.

I laugh not at another's loss;
I grudge not at anothers gain—
No worldly waves my mind can toss;
I brook what is another's bane.
I fear no foe, nor frown no friend;
I loath not life, nor death, its end.

My wealth is health and perfect ease;
My conscience clear, my chief defence;
I never seek by bribes to please,
Nor by desert to give offence.
Thus do I live—thus will I die—
Would all did so, as well as I.

I take no joy in earthly bliss;
I weigh not Cœsus' wealth a straw;
For care, I care not where it is;
I fear not fortune's fatal law.
My mind is such as may not move
For beauty bright, or force of love.

I wish but what I have at will;
I wander not to seek for more;
I like the plain, I climb no hill,
In greatest storms I sit on shore,
And laugh at those that toil in vain
To get what must be lost again.

kiss not where I wish to kill;
I feign not love where most I hate;
I break no sleep to win my will;
I wait not at the miser's gate:—
I scorn no poor, I fear no rich;
I feel no want, nor have too much.

The court nor camp I like nor loath—
Extremes are counted worst of all—
The golden mean, between them both,
Doth surest fit, and fears no fall.
This is my choice: for why?—I find
No wealth is like a quiet mind.

MISCELLANY.

From "Lights and Shadows of Scottish Life."

BLIND ALLAN.

Allan Bruce and Fanny Raeburn were in no respect remarkable among the simple inhabitants of the village in which they were born. They both bore a fair reputation in the parish, and they were both beloved by their own friends and relations. He was sober, honest, active and industrious—exemplary in the common duties of private life—possessed of the humble virtues becoming his humble condition, and unstained by any of those gross vices that sometimes deform the character of the poor. She was modest, good tempered, contented and religious—and much is contained in these four words. Beauty she was not thought to possess; —nor did she attract attention; but whatever charm resides in pure health, innocence of heart, and simplicity of manners, that belonged to Fanny Raeburn: while there was nothing, either about her face or figure, to prevent her seeming even beautiful in the eyes of her lover.

These two humble and happy persons were betrothed in marriage. Their affection had insensibly grown without any courtship, for they had lived daily in each other's sight; and undisturbed by jealousy or rivalry, by agitating hopes or depressing fears, their hearts had been tenderly united long before their troth was solemnly pledged; and they now looked forward with a calm and rational satisfaction to the happy years which they humbly hoped might be stored up for them by a bountiful Providence. Their love was without romance, but it was warm, tender and true; they were prepared by its strength to make any sacrifice for each other's sake; and, had death taken away either of them before the wedding day, the survivor might not, perhaps, have been clamorous in grief, or visited the grave of the departed with nightly lamentations; but not the less would that grief have been sincere, and not the less faithful would memory have been to all the images of the past.

The marriage day was fixed—and Allan Bruce had rented a small cottage, with a garden sloping down to the stream that cheered his native village. Thither, in about two months, he was to take his sweet and affectionate Fanny—she was to work with her needle as before—and he in the fields. No change was to take place in their lives, but a change from contentment to happiness; and if God proclaimed to them the possession of health, and blessed them with children, they feared not to bring them decently up, and to afford sunshine and shelter to the living flowers that might come to gladden their house. Such thoughts visited the souls of the lovers, and they were becoming dearer and dearer to one another every hour that brought them closer to their marriage day.

At this time Allan began to feel a slight dimness in his sight, of which he did not take much notice, attributing it to some slight indisposition brought on by the severity of his winter's work; for he had toiled late and early during all weathers, and at every kind of labour, to gain a sum sufficient to furnish respectably his lowly dwelling, and also to array his sweet bride in wedding clothes of which she should not be ashamed. The dimness, however, each succeeding day, darkened and deepened, till even his Fanny's face was indistinctly discerned by him, and he lost altogether the smile which never failed to brighten it whenever she appeared. Then he became sad and dispirited; for the fear of blindness fell upon him, and he thought of his steps being led in his helplessness by the hand of a child. He prayed to God to avert this calamity from him; but if not, to bestow upon him the virtue of resignation. He thought of the different blind men whom he had known, and as far as he knew, they always seemed happy. That belief pacified his soul, when it was about to give way to a passionate despair; and every morning at sunrise, when the fast advancing verdure of spring seemed more dim and glimmering before his eyes, he felt his soul more and more resigned to that final extinction of the day's blessed light, which he knew must be his doom before the earth was covered with the flowers and fragrance of June.

It was as he had feared; and Allan Bruce was now stone blind. Fanny's voice had always been sweet to his ear, and now it was sweeter still when he heard it in the darkness. Sweet had been the kisses which breathed from Fanny's lips, while his eyes delighted in their rosy freshness. But sweeter were they now when they touched his eyelids, and he felt upon his cheeks her fast trickling tears. She visited him in his father's house, and led him with her gently-guiding hands into the adjacent fields, and down along the stream which he said he liked to hear murmuring by; and then they talked together about themselves, and, on their knees, prayed to God to counsel them what to do in their distress.

These meetings were always happy meetings to them both, notwithstanding the many mournful thoughts with which they were necessarily attended; but to Allan Bruce they yielded a support that did not forsake him in his hours of uncompanioned darkness. His love, which had formerly been joyful in the warmth of youth, and in the near prospect of enjoyment, was now chastened by the sad sense of his unfortunate condition, and rendered thereby a deep and devout emotion, which had its comfort in its own unwitnessed privacy and imperishable truth. The tones of Fanny's voice were with him on his midnight bed, when his affliction was like to overcome his fortitude; and to know that he was still tenderly beloved by that gentle and innocent friend was a thought that gave light to darkness, and suffered sleep to fall balmily on lids that shut up eyes already dark as in profoundest slumber. The meek fold of her pitying embrace was with him in the vague uncertainty of his dreams; and often he saw faces in his sleep beaming consolation upon him, that always assumed at last Fanny's features, and as they grew more distinct, brightened up into a perfect likeness of his own faithful and disinterested maiden. He lay down with her image, because it was in his evening prayers; he rose up with her image, or it came sliding in upon him as he knelt down at his bedside in the warm beams of the unseen morning light.

Allan and Fanny were children of poor parents; and when he became blind, they, indeed all their friends and relations, set their faces against this marriage. This they did in kindness to them both, for prudence is one of the best virtues of the poor, and to indulge even in the holiest affections of our nature, seems to them to be sinful, if an infliction from God's hand, intimates that such union would lead to sorrow and distress. The same thoughts had taken possession of Allan's own soul—and, loving Fanny Raeburn with a perfect affection, why should he wish her, in the bright and sunny day of her youthful prime, to become chained to a blind man's steps, kept in constant poverty and drudgery, for his sake, and imprisoned in a lonesome hut, during the freedom of her age, and the joyfulness of nature ringing over the earth? "It has pleased God," said the blind man to himself, "that our marriage should not be. Let Fanny, if she chooses, some time or other, marry another, and be happy." And as the thought arose he felt the bitterness of the cup, and wished that he might soon be in his grave.

[*To be continued.*]

HINTS ON EARLY EDUCATION.

[SELECTED.]

It is desirable, as far as possible, to manifest confidence in the honour and veracity of children; for we should wish deceit and falsehood to be considered among them as offences of which we do not even suppose them capable. To accuse a child falsely, breaks his spirit, and lowers his sense of honour. If we have, at any time, reason to suspect a child of telling a falsehood, or of concealing the truth, great caution is necessary in betraying that suspicion. We should endeavour to ascertain the fact by our own observation, or the evidence of others, rather than by the common expedient of questioning the child himself, or strongly urging him to confession; for, in so doing, we shall often lead him, if he be guilty, to repeat the falsehood; or, if innocent and timid, to plead guilty to a fault which he has not committed. Besides, no small care is necessary that we do not bring children into temptation, or put too much to the proof their still weak and unformed principles. There are many suspicious cases, the truth of which being buried in the breast of a child, cannot be discovered; and these it is generally wiser to leave unnoticed; at the same time, the more vigilantly observing the offender, and treating him with the greater strictness upon those occasions in which the truth can be ascertained by positive evidence. For example, were a child to assure me that he had so many times read over his lesson to himself, and I had reason to doubt the fact, I would let it pass in silence, dreading the effects of ill-placed suspicion, and knowing that, if he were guilty and should choose to deny it, I had no means by which to convict him. On the other hand, if a child tell a nurse that his mother has desired she should give him fruit, or a cake, and she suspect he is deceiving her, let her say nothing to him at the time, but apply, without his knowledge, to the mother; should her suspicions be confirmed, the child is convicted, and the opportunity is at once afforded for reproving and correcting him with decision.

If we have grounds for supposing a child guilty of some common offence, although, as has before been remarked with regard to falsehood, it is better to ascertain the truth by evidence, rather than by the forced confession of the suspected party; yet, sometimes it may be necesary to question the child himself. This must be done with great caution, not with the vehemence and hurry so commonly employed on such occasions; but with calmness and affection. We should forbid him to answer in haste, or without consideration; reminding him of the extreme importance and happy consequences of truth; of our tenderness towards him, and willingness to forgive, if he freely confess his fault, and show himself upright and honourable in his conduct; for truth being the corner stone of practical goodness, we must be ready, when necessary, to sacrifice to it less important points, and for the sake of this leading object, to pass over many smaller offences.

I cannot close the subject before us without a warning against a severe, repulsive, disheartening, or satirical system, in the management of children. Nothing is so likely to produce in them, especially in those of timid dispositions, reserve, pusillanimity, and duplicity of character. On the other hand, good discipline will greatly promote habits of integrity and openness. But it is to be remembered, that the *best discipline* is always combined with freedom mildness, sympathy and affection.

Value of time.—The difference of rising every morning at *six* and *eight* o'clock, in the course of forty years, supposing a person to go to bed at the same time he otherwise would, amounts to 29,200 hours, or *three years*, 121 days, and 19 hours, which afford eight hours a day for exactly *ten years*, so that it is the same as if ten years of life, (a weighty consideration) were *added*, in which we may command eight hours every day, for the cultivation of our lives and the despatch of business.

AGRICULTURE.

"All great improvements have originated from men who combined science with practice, and there is not at present a more popular pursuit in England, nor a more interesting topic of conversation in well-informed circles, than the philosophical and leading doctrines of Agriculture. This art is now clearly understood to be the chief support of national greatness and independence; and the various questions in political economy to which it gives rise and affords a solution, all hold a share in the general interest."—*Young's Letters of Agricola.*

IMPROVEMENT OF SOILS.

Soils may be improved by the admixture of earths to alter their texture. This is a distinct thing from applying the substances commonly called manures. A soil may be composed of materials so essentially unfriendly to vegetation that any attempt to manure it without altering its *constitution*, or correcting its noxious qualities, would be like feeding a sick man with nourishing things, without removing the cause of his disorder.

Sir John Sinclair says—"Soils with acids, or salts of iron may be ameliorated by the application of earthy lime or chalk. The sulphate of iron (copperas) is thus converted into manure. If there be an excess of calcareous matter (lime or chalk,) it may be improved by the application of sand or clay, or earthy substances. Soils too abundant in sand, are benefited by the use of clay, or marl, or vegetable matter. A deficiency of vegetable or animal matter must be supplied by manure. An excess of vegetable matter is to be removed by burning, or to be remedied by the application of earthy materials. The substances necessary for improving soils are seldom far distant. Coarse sand is often found immediately on chalk, and, perhaps, always under it, while beds of sand and gravel are commonly below clay, and clay and marl generally below sand."

SORREL.

"Over cropping and shallow ploughing, with exhausting crops in succession, frequently cause overwhelming growths of *sorrel* to infest ill-managed fields. Lime is the only remedy; and you will see in Lord *Dundonald's* "*Connexion*" &c. the good effects of lime; which destroys the sorrel and produces the *sorrelline acid*, highly friendly to wholesome and profitable vegetation. *Green* sorrel grows on fertile soils; but the *red* sorrel is a certain mark of sterility."

Notices for a Young Farmer from Memoirs of the Philadelphia Agricultural Society.

NEW APPLICATION OF PLASTER OF PARIS.

A correspondent to the American Farmer says that he has ascertained by experiment that plastering clover *largely* at the time of turning down, and preparing for a wheat crop, is by far the most advantageous to the crop and much preferable to turning in the clover in the usual way and plastering on the surface. He states that "the action of the plaster, thus excluded from atmospheric air, upon the clover, covered over, is instantaneous, and the putridity is so certain as to cause considerable gas, which, in its passage through the clod, impregnates it with all its manuring qualities, and the root of the plant shoots down and feeds on a bed of manure."

Barn-yards and Stercoraries, or Manure Heaps.

The following humourous exposition of the faults of some farmers, as respects the economy of their barn-yards and stercoraries, is extracted from an Address to the Massachusetts Agricultural Society, by the Hon. Josiah Quincy.

[*Ed. N. E. Farmer.*

As we proceed to the farm, we will stop one moment at the barn-yard. We shall say nothing about the arrangements of the barn. They must include comfort, convenience, protection, for his stock, his hay, and his fodder, or they are little or nothing. We go thither for the purpose only of looking at what the learned call the stercorary, but which farmers know by the name of the manure heap. What is its state? How is it located? Sometimes we see the barn-yard on the top of a hill, with two or three fine rocks in the centre; so that whatever is carried or left there, is sure of being chiefly exhaled by the sun, or washed away by the rain. Sometimes it is to be seen in the hollow of some valley, into which all the hills and neighbouring buildings precipitate their waters. Of consequence, all its contents are drowned or water-soaked, or, what is worse, there having been no care about the bottom of the receptacle, its wealth goes off in the under strata, to enrich, possibly, the antipodes.

Now all this is, to the last degree, wasteful, absurd, and impoverishing. Too much cannot be said to expose the loss and injury which the farmer thus sustains. Let the farmer want whatever else he pleases; but let no man call himself a farmer, who suffers himself to want a receptacle for his manure, water tight at the bottom, and covered over at the top, so that below, nothing shall be lost by drainage; and above, nothing shall be carried away by evaporation. Let not the size of his manure heap be any objection. If it be great, he looses the more, and can afford the expense better. If it be small, this is the best way to make it become greater. Besides, what is wanted?—an excavation two or three feet deep, well clayed, paved, and "dishing," as it is called, of an area from six to thirty feet square, according to the quantity of the manure; over head a roof made of rough boards and refuse lumber, if he pleases.

PARENT'S ASSISTANT.

CUMMINGS & HILLIARD have just published a new and valuable book, entitled "The Parent's Assistant and Sunday School Book."

It contains instruction adapted to young persons from 5 to 18 years of age. Extracts from the preface will give a competent view of the work.

"This little work has been prepared from a conviction that what is *peculiar* to it, the whole of the Second Part, and some of the First Part, is much needed, and may be very useful in families and Sunday Schools.

"In compiling the First Part, Watts' and a considerable number of ancient and modern catechisms have been consulted, and the thought and language freely adopted.

"The confusion apt to be in a child's mind, in consequence of learning *successive* catechisms, Watts' for instance, has been avoided on this plan, by *stating* those questions, which are to be first gotten, and expressing them in very simple language. The other answers, adapted in thought and expression to mature minds, without disturbing the arrangement, render the system of instruction more complete. In the answers will be found hints and cautions of great importance, and in a concise form for the young, at an age of peculiar temptation. In the matter and style of the catechism, pains have been taken to render the whole intelligible to young minds; for it is of little use to teach words without knowledge.

"Large portions of the Holy Scriptures have been committed to memory in Sunday Schools, and in some families, assigned often without care or judgment. The Evangelists and the longest and least intelligible epistles have been committed in course and entire. This generous effort, partially at least, has been a waste of talent. The design of the Second Part of this little book is to come to the aid of the parent and teacher, and to give him assistance and satisfaction in assigning and hearing the task, whilst it insures to the mind of the scholar a rich variety of instruction in the very words of the Bible, adapted to their age, and wants, and taste. The *questions* are intended to be *instructive*, and to serve as a brief comment, directing the youth to the point and use of the golden passages. Such portions generally have been selected, as may be understood without much comment, and contain the most important instructions.

"The double title of this book, it is hoped, will attract the attention of parents. The Sunday School can by no means excuse them from the sacred duty, so often enjoined by the highest authority, *the duty of personally instructing their children.* Strangers may assist, but parents must lead in the religious instruction of their children. The care and solicitude implied in the office, endear the parent to the child, increase his influence over him, strengthen his authority, and render discipline, either needless, or very practicable and easy. Parental instruction, with the *discipline* naturally growing out of it, is the secret of having a well-regulated and happy family. The neglect of it involves insubordination, vice, and impiety.

"This little manual comprehends a variety of the most important instruction, partly in human words, and partly *in words which the Holy Ghost teacheth.* Taught diligently and preserved in the minds of children through their minority, it may be the foundation of a virtuous, a pious and happy character. It is earnestly recommended to parents and teachers, to children and youth, and devoutly committed to the divine blessing."

It has already been adopted by a number of large Sunday Schools, and its simple plan is found to conduce to the order and interest of the scholars, and the ease and satisfaction of the teachers, and promotes the attendance of youthful pupils.

The advertisers have also the best collection which the market affords of tracts and books suitable for Sunday schools. August 7, 1822.

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